

THE YOUNG
MINISTERS' FORUM

GRIT & GRACE

THE CONFLUENCE OF HUMAN AND DIVINE
RESPONSIBILITY IN LIFE AND MINISTRY

*“Strengthening and equipping young
ministers to serve God’s purpose.”*

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Current Issue: May, 2025

ISSUE PAPER: GRIT AND GRACE - THE CONFLUENCE OF HUMAN AND DIVINE RESPONSIBILITY IN LIFE AND MINISTRY

A Word Etched in My Soul

It was the early hours of July 28, 2019, at our Agbowo residence in the University of Ibadan area, my friends—Adebayo Victor Oluwapemi, and Awoyemi Tobiloba Emmanuel—and I were in steadfast, earnest prayers. On that particular day, as we prayed, the word of the Lord came to us, a word forever etched on my soul. I know they will remember this day.

I recall teaching them an unmelodious Psalm, singing: *“The Lord will show me His lovingkindness in the morning, hallelujah, praises Lord I trust in Thee!”* We sang it in prayers, it was a sacred time. We laughed about my bad music afterward, but the memory of that morning is forever going to be with me. *(Pardon my nostalgic reminiscence.)*

The Sentence

I haven’t yet told you the sentence. As we prepare for this month’s meeting, while meditating on its theme, this is what comes to mind. Let me lift the curtain of suspense, *“remove the veil from the masquerade’s face.”*

That morning, as we prayed for the Church and interceded for those around us, the Lord said: *“you need an active participation in devotion with discipline”.*

He was saying: *“To see my glory fill the earth, to see my salvation reach the ends of the earth you need to cooperate with me”*

Yes, we had prayed—but, just as the old Pentecostal folks would say, *“that morning prayer alone will not bring the power down.”* What will bring the fire down is not trickles of prayer or flashes of commitment, dabs of tears, or jocular witnessing. The Lord was saying: *“Prayer, even the kind you're offering now, cannot substitute steadfastness and responsibility.”*

That morning, prayer was meant to awaken us—not to the sidelines, but to the field, not as fans, but as players.

Don't Be a Fan

Bishop David Oyedepo once said: *“Fans are for fun. Fans don't get any prize. Don't be a spectator in the race of life. Be a player.”* If we are to see the answers to our prayers, we must step onto the field. Critics are often not players—they are onlookers. That morning, the Lord called us into **active participation in devotion with discipline**. We are to see ourselves as participants in God's eternal purpose.

“To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God” - Ephesians 3:10 KJV

God has an intent—a plan to reveal His multi-dimensional, glorious wisdom to satanic hosts and spiritual powers in the visible and invisible realms. Yet, *“it is by the Church.”* We are not to be fans. We are called to play on the field.

Devotion with Discipline

What does this mean? Let's break it down.

Devotion is the act of giving significant time and energy to something or someone. To devote oneself is to give deeply, consistently, and lovingly. We often say, *"I will devote hours of my time to that work,"* or *"I am devoted."* It means being committed. It means being loyal. It means loving with consistency. It is not rooted in thrills but in thoughtful commitment. God calls us to a devotional life.

We often hear that *"Christianity is not a religion; it's a relationship."* But what is religion in its original sense? The word *"religion"* points to a commitment to certain practices, a lifestyle shaped by sacred order. When something is done religiously, it is done with care, consistency, and reverence. For example, if someone says, *"She followed the instruction religiously,"* it means she gave it her full attention. That is what it means to be a devoted man or woman—doing what is required with focus and care.

This informs habits, patterns, and rules that become routines of grace. Of course, it's possible to carry out religious acts without truly knowing God. That leads to lifeless routine—a form of godliness without power. But when we truly walk with God, our relationship should overflow into a living, Spirit-empowered devotional life.

Peter wrote that we are called to offer spiritual sacrifices as priests. In 2 Chronicles 29:11, King Hezekiah charged the Levites not to be negligent in their calling. Their role involved offering incense and sacrifices. They were to

remain attentive. This wasn't a casual matter; it demanded full-hearted devotion. The fire in the temple was not to go out. The incense had to be burned continually. The lamps were never to be extinguished. The shewbread had to be kept fresh. The temple doors were not to be shut. Worship had to be ongoing. Doorkeepers were assigned. Musicians were appointed. David himself set the standard for this rhythm of unceasing worship.

You cannot be “*irreligious*” in the sense of lacking discipline and devotion if you are a man of God. All these responsibilities were patterned after a heavenly order. They do not replace righteousness, but flow from it. Imputed righteousness produces a life of devotion.

When you receive the righteousness of God by faith, your sins are forgiven and you are declared righteous. This gives you right standing with God and opens the door to fellowship. That fellowship calls you into a regular pattern of practices that honor the One who saved you. A devotional life helps you fulfill your role in God's plan and purpose.

Without lively devotion, you become like the prodigal—still a son, but one who does not serve his father. Sonship is a gift of grace. But to be a serving son shows that you understand the value of that gift. Devotion is not only about relationship. It is also about consecration. It is about giving time, strength, and focus in both quality and quantity. As the apostles said in Acts 6:4, “*We will give ourselves continually to prayer and the ministry of the word.*” That's devotion.

To give yourself wholly is to consecrate your life. To give your time, your strength, your money—not as a part-time sacrifice, but full-time. That doesn't mean you're in vocational ministry, but it means you live as one who belongs entirely to God. You are present. You are available. You are spent and being spent. It's not just about quality. It's about quantity too. It's not one or the other. Both matter. This brings us to discipline. The devotional life must be disciplined. It must be under control. To be disciplined is to live under authority, to follow rules, to do what you should, not just what you feel. Discipline is rooted in belief. For the believer, discipline means living by the Word of God.

You tell your body what to do. You train your spirit. Like Paul, you bring your body under control. You beat it, not literally, but in submission to God's will. You discipline your appetite. You train yourself to pray. You train yourself to study, to preach, to fast, to read, to grow, to manage your time. This is what moves a man into a life of real impact.

This is the essence of our theme this month: Grit and Grace: The Confluence of human and divine responsibility in life and ministry.

Grit and Grace

Albert Martin once said, ***“There is a constant and delicate confluence and interaction between human and divine elements in the work of the ministry.”***

Confluence is the spot where to rivers meet. Here we mean an interaction, cooperation and partnership that we have come into with God to be all he “dreamed” for our lives.

Paul echoes this idea in 2 Corinthians 3:4–5: *“Such trust have we through Christ to God-ward: not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God.”*

Paul’s words capture the tension and harmony between divine grace and human responsibility. In 1 Timothy 4:14–16, Paul urges Timothy not to neglect the gift of God in him. The Gift is God’s action, neglect or use suggest man’s response. He says, *“Meditate on these things; give yourself wholly to them.”* Earlier, he told him to stir up the gift.

Paul ties it all together in 1 Corinthians 15:10: *“By the grace of God I am what I am, and His grace toward me was not in vain; but I labored more abundantly than they all, yet not I, but the grace of God which was with me.”*

This is the interaction between grit and grace. Grace is divine. Grit is human’s response. Grace is what God supplies. Grit is what we return in response.

The word “grit” refers to courage, determination, and resilience. It’s what helps someone push through difficulty. It’s what makes you say, *“It was hard, but I gritted my teeth and did it anyway.”* Paul didn’t see grace as a sleeping pill. He saw it as an energy booster. He harnessed grace through labor. He responded to grace with effort. In this issue, GRIT COVERS OUR RESPONSIBILITY.

In Colossians 1:29, Paul writes: *“I labor, striving according to His working, which works in me mightily.”* That working was divine. That striving was human. Paul tapped into the unforced rhythms of grace. He did not sit idly. He labored. He toiled. He prayed. But not in his strength alone. There was a dynamo in him. The Holy Spirit was generating power within him.

Prophetic Direction:

To be effective in God's will... to finish the race... to keep the fire burning all day long... to see the armies of evil flee and the nations bow to Christ—men must always pray. For prayer is the gateway into God's boundless mind. It is the point of contact between heaven's supply and earth's need. It draws from the infinite wisdom of God to shape the course of civilization. God is always giving, but—Thou, O man of God... thou, O woman of God... Will you pray?

O, what mighty blessings await the praying man! What outpourings rest upon the shoulders of the one who kneels! Pray without ceasing. For just as thunder shakes the earth, so does the believing man's prayer send tremors through hell. It is thunder—it is lightning—it is power.

Start with prayer. Then release the power. But do not stop there—channel it!

Channel prayer-power into desolate places. Channel it into the dry vineyards of God's workforce. Channel it into divine strategies for gospel course among children, teenagers, youth, men and women.

Into weak churches. Into war zones where the battle rages and the brothers grow faint— On the fields of missions. Into hearts that no longer give in to the Lord.

Channel it! That spiritual energy must not be wasted.

Then rise—like Joshua—who took advantage of Moses' raised rod to advance. Press forward toward the enemy's line! Make no delay. Make no backward move. Run to the enemy's camp!

Many have lifted up the rod in vain when no action follows. But you, man of God—run! Run with understanding. Run with fire. Roam the enemy's camp. Set the captives free. Proclaim release to the prisoners. For God's power is released—to save, to heal, to deliver and take nations for Christ. In the name of Jesus—go! ADVANCE! Move like a warrior. Lift the rod. Let grace be released.

But do not stop at release. Joshua was not on the mountain—he was on the battlefield. Grace must be used. Prayer must become movement. The grace produced through intercession must be converted into: Salvation of many, discipleship of nations, Manifestation of miracles, signs, and wonders ...all for the fulfillment of God's eternal purpose.

The Rod and the Move of God: Divine and Human Elements in Moses' Ministry

The rod in Moses' life is not just a physical object; it is a symbol of the interaction between God's power and human's response. Everything in Moses' ministry, from the rod turning into a snake to the plagues in Egypt, involved this rod. God gave Moses the rod as a symbol of His authority and power, but it wasn't merely an object of authority; it was a prophetic tool for action. Every time Moses stretched it out, he was activating God's power in

obedience. In the miracles Moses performed, we see a constant pattern—the rod as a symbol of divine intervention through human obedience. Whether it was parting the Red Sea or striking the rock for water, there's a delicate interaction and Cooperation between God's divine authority and Moses' human action. God could have done everything without Moses, but He chose to work through him, inviting him into a partnership. This is the story of ministry: God's divine power is manifested, but it's activated through our faith and obedience.

The Red Sea: A Moment of Obedience and Divine Timing

One of the clearest moments where we see the divine and human elements working together is at the Red Sea. Israel was trapped, Pharaoh's army closing in, and there was no way forward. Moses cried out to God, and God responded with, *“Why do you cry to me? Tell the people to go forward. Lift up your rod and stretch out your hand over the sea to divide it.”* (Exodus 14:15–16) God had already planned the miracle, but He needed Moses to take the first step in faith—to lift the rod. Then Moses also told the people to go forward.

What's striking here is that God seemed to be waiting for Moses to act. Moses' obedience was the key to unleashing God's power. It wasn't enough for Moses to just ask; he had to act in faith. And when Moses stretched out his hand, the sea parted, showing us that God's divine power is often released when we obey and move in faith. Our actions matter, and God works through us, not in spite of us.

“Then Moses stretched out his hand over the sea, and the LORD drove the sea back by a strong east wind all night and made the sea dry land, and the waters were divided.” - Exodus 14:21 ESV

“Moses stretched his hand...the LORD drove the sea back”!? What if you had stretched your hand in faith too? What if you had prayed in the name of Jesus? What if you had boldly declared salvation in His name to the lame? If only you had believed, acted on the word of God; You would you have seen the salvation of the Lord. The Lord would have stepped in. To have folded your hands in unbelief and waiting for God to move might have been the reason why he has not moved! You might have been the reason why God’s arm is veiled.

The Provision of Water from the Rock: Christ, Our Rock

Another moment that shows this holy confluence between God’s power and human action is when Moses needed to provide water for the Israelites in the wilderness (Exodus 17:1–7). The people were thirsty and complaining, and God instructed Moses to strike the rock with his rod. The rock was already there, God’s presence was there, and the water was waiting to flow. Yet, Moses had to act.

This is another picture of how God’s provision often requires us to step out in obedience. God could have brought water from the rock without Moses, but He chose to use Moses’ action to manifest His provision. The rock is a picture of Christ (1 Corinthians 10:4). Moses didn’t just act by himself; he was

working with God's already-present provision. This shows us that when we act in faith, we will see God's presence and power moving in our lives.

"So Moses cried to the LORD, "What shall I do with this people? They are almost ready to stone me." And the LORD said to Moses, "Pass on before the people, taking with you some of the elders of Israel, and take in your hand the staff with which you struck the Nile, and go. Behold, I will stand before you there on the rock at Horeb, and you shall strike the rock, and water shall come out of it, and the people will drink." And Moses did so, in the sight of the elders of Israel." - Exodus 17:4-6 ESV

God was already standing on the rock, His presence was with them to provide for them in the wilderness. Yet they grumbled; *And he called the name of the place Massah and Meribah, because of the quarreling of the people of Israel, and because they tested the LORD by saying, "Is the LORD among us or not?" - Exodus 17:7 ESV*

They had doubted God's presence. Maybe we have seen nothing because we have dared nothing. As you read this booklet may the Spirit move your heart to attempt spirit directed moves that will bring God's power on the scene.

If George Muller never started the orphanage we would not have known that God could provide for thousands of souls without soliciting for any man's help but just trusting and acting on God's word. When Moses struck the rock, water came out. The outpouring of God's Spirit to the world is not from the sky or cloud, it's now from within you!

The Battle with the Amalekites: Prayer and Action

The battle against the Amalekites (Exodus 17:8–16) brings us to another revelation intersection of divine and human action. God is showing us how he has deemed it fit to walk through ordinary men who acts on His word. He has given man such authority with Him. We see a picture of men who have prevailed with God and with men. Moses told Joshua to lead the army into battle, while he would go to the hill and lift up the rod of God.

“So Moses said to Joshua, “Choose for us men, and go out and fight with Amalek. Tomorrow I will stand on the top of the hill with the staff of God in my hand.” So Joshua did as Moses told him, and fought with Amalek, while Moses, Aaron, and Hur went up to the top of the hill. Whenever Moses held up his hand, Israel prevailed, and whenever he lowered his hand, Amalek prevailed. But Moses' hands grew weary, so they took a stone and put it under him, and he sat on it, while Aaron and Hur held up his hands, one on one side, and the other on the other side. So his hands were steady until the going down of the sun. And Joshua overwhelmed Amalek and his people with the sword.” - Exodus 17:9-13 ESV

We see here that there are two elements at play:

1. God-centered Action: Moses lifting the rod was spiritual warfare. It was a prayer posture, showing dependence on God's power. As Moses lifted his hands, the Israelites were winning. The spiritual energy was flowing through Moses' act of obedience.

2. Human-centered Action: Meanwhile, Joshua and the Israelites fought physically with their swords. They had to take action, but their victory was

tied to the spiritual energy Moses generated through prayer. It's not just about human effort—it's about God's power fueling our efforts. You see, it was said that Joshua overcame them by his sword but we know from where the energy was generated from.

When Moses grew weary and lowered his hands, the Amalekites started to prevail. This shows us the spiritual principle that the strength of our actions is sustained by connection to a spiritual reality, a heavenly host. The rod should be seen as a type. A message to us. God has ordained the the despised things of this world to reveal His glory and power. When Moses' hands grew tired, Aaron and Hur stepped in to help hold his hands up. A lesson: The Christian life and Ministry is never a solo effort. We need one another, especially in prayer and intercession, to sustain the spiritual power necessary for the work we do.

Remember Daniel and his friends holding prayer meetings in Babylon? Obviously they had a regimented personal prayer life but there is something about belonging to a community of likeminded folks. It helps in achieving greater and more effective result. You need such community! Don't be in the community of critics, bloggers and mockers. Join the fire community! Join the faith filled community! Join prayer community, where prophetic words break out; *"Separate unto me Paul and Barnabas"*. Have such friends that you minister to the Lord and share sacred moments. Malachi spoke about men who spoke on God's revelation and God's agenda and God recording such holy discussions. Have such friends/folks who will edify you, give you insights,

hold your hands in prayers. Sometimes that's what will make your rod *"bring the power down"*.

Malachi 3:16-18 "Then those whose lives honored God got together and talked it over. God saw what they were doing and listened in. A book was opened in God's presence and minutes were taken of the meeting, with the names of the God-fearers written down, all the names of those who honored God's name."

Jehovah-Nissi: The Lord Is Our Banner

After the victory, Moses built an altar and called it Jehovah-Nissi, meaning *"The Lord is my Banner."* This was a revelation that led to that confession of faith. The victory didn't just come from Joshua's sword, or from the lifting of Moses' hands but from God's intervention through human obedience. The sword was necessary, but the real victory came from God. Moses and the people depended on God, calling out to Him, and in doing so, they experienced His power in the battle.

Jehovah-Nissi reminds us that victory is always God's work, even when we are engaged in the battle. Yes, we must act, but our actions must be empowered by God. Our victories are not by our strength but by God's mercy and grace.

In our own lives, we must recognize that we are not just passive recipients of God's will; we are active participants. God works through us when we step out in faith and obedience. Our human actions, when aligned with God's will, become the vessels through which His divine power is released.

This is the essence of ministry—a partnership with God, where our faith and obedience release His power to accomplish His purposes. And just like Moses, we need the support of others in this journey. Together, we can lift up the rod, and together, we can see God’s miracles unfold.

Joshua: Moses Successor

Joshua followed in Moses' steps, and God made it clear from the beginning: *“As I was with Moses, so I will be with you.”* (Joshua 1:5). *I have given you every place where the sole of your foot treads.”* (Joshua 1:3). But Joshua still had to step out, fight battles, and lead with courage.

“Be strong and courageous, for you shall cause this people to inherit the land that I swore to their fathers to give them. Only be strong and very courageous, being careful to do according to all the law that Moses my servant commanded you. Do not turn from it to the right hand or to the left, that you may have good success wherever you go.” - Joshua 1:6-7 ESV

God was with Joshua, God has given him those territories yet he must act in faith and courage.

Examples of Grit and Grace in Joshua’s Life:

1. Crossing the Jordan: The waters didn’t part until the priests’ feet touched the river (Joshua 3:13). Joshua acted and spoke in faith and God stepped in: *“Pass through the midst of the camp and command the people, ‘Prepare your*

provisions, for within three days you are to pass over this Jordan to go in to take possession of the land that the LORD your God is giving you to possess.”- Joshua 1:11 ESV

2. The Fall of Jericho: God gave the strategy—march for seven days—but Joshua had to obey before Jericho fell (Joshua 6).

3. Conquering the Land: Though God promised victory, Joshua still had to fight (Joshua 10).

4. Dividing the Land: Joshua had to lead the distribution of the land according to God’s instruction though God has given them (Joshua 13–21).

5. And in Joshua 1:8, God gives a personal charge: *“This Book of the Law shall not depart from your mouth... then you will make your way prosperous, and then you will have good success.”*

Success in the life and ministry of Joshua was a product of cooperation with the Word.

Nehemiah: A Model of Grace and Grit in Leadership

Nehemiah’s story is one of deep dependence on God blended with practical action. From the very beginning, he shows us what it means to carry a burden from God and walk it out with wisdom, courage, and diligence. ***Dreams can die when diligence is not applied and discipline not embraced! Visions can perish without valid vetted ventures that translate ideas into realities.***

1. Prayer, Word and Preparation: Nehemiah was a man of prayer (Nehemiah 1:4-11). When he heard about the broken walls of Jerusalem, he didn't rush into man-centered action. He wept, fasted, and prayed to God. His prayer life was rooted in the Word—he quoted Moses and leaned on the covenant promises of God (Nehemiah 1:8). Yet, prayer didn't make him passive; instead, it gave birth to vision.

“I had not told anyone what my God had put in my heart to do for Jerusalem...” - Nehemiah 2:12 ESV

He understood the difference between praying for God's will and acting on the responsibility God had placed in his heart. Prayer was his foundation, not a substitute for action. During that prayer and fasting (Nehemiah 1:11), he said, *“Give your servant success today by granting him favor in the presence of this man.”* This shows that the prayers showed him what God would have him do over the nation of the broken walls. He was the king's cupbearer. And from this, we see he wasn't just praying—he was already inquiring on what God would have him do. He recognized his own responsibility in the matter. We cannot substitute prayer for anything but we must never cover our disobedience with prayer. As you obey God pray, before you obey pray! Once we sense God calling us to act, let's do.

Nehemiah conceived a vision during prayer. He understood what needed to be done and sought God's favor for it. Later, we knew that God had put it in his heart to do the work. So, while he was praying, he also discerned and accepted the responsibility God placed on him.

2. Vision and Strategy: Nehemiah had a clear vision. He could articulate it, communicate it, and work toward it. Before he rallied others, he privately surveyed the land (2:13-15). He was not hasty, and he did not rely on mere emotion. He was strategic. Leadership is not only spiritual—it's also mental and practical.

*And I said to the king, "If it pleases the king, and if your servant has found favor in your sight, that you send me to Judah, **to the city of my fathers' graves, that I may rebuild it.**"- Nehemiah 2:5 ESV*

He was called to rebuild. **We should be able to vocalize our call!**

Nehemiah 2:6-8 ESV "And the king said to me (the queen sitting beside him), "How long will you be gone, and when will you return?" So it pleased the king to send me when I had given him a time. And I said to the king, "If it pleases the king, let letters be given me to the governors of the province Beyond the River, that they may let me pass through until I come to Judah, and a letter to Asaph, the keeper of the king's forest, that he may give me timber to make beams for the gates of the fortress of the temple, and for the wall of the city, and for the house that I shall occupy." And the king granted me what I asked, for the good hand of my God was upon me."

He had strategies before he appeared before the King. The timeline, the resources he needs and how to get things done. He had thought things through before appearing before the King. Think things through after you have prayed through. Allow the Voice of the Holy Spirit distill over your mind. He didn't hide under the excuse of "*God hasn't spoken yet.*" He discerned his season of action.

NB: When he arrived in Jerusalem, Nehemiah surveyed the land quietly. He didn't immediately tell anyone what God had put in his heart. God has put something in His heart but he surveyed to get to understand better, INSPIRATION DOESN'T STOP STUDYING, LEARNING AND THINKING. You can be too mystical to be afraid of using your brains, I mean sanctified thinking. Nehemiah was careful, discerning, and wise. He didn't just keep praying without action—he combined prayer with responsibility. Like Daniel, who understood his role was prayer, intercession and to DOCUMENT/WRITE PROPHETIC WORDS AND THE STORIES OF GOD'S FAITHFULNESS IN BABYLON. Nehemiah also understood that his role was to act TO REBUILD.

There are times when we use prayer as a cover-up for inaction. Yes, we should pray, and never undervalue it. But we should also recognize that, like Nehemiah, when God puts something in our hearts, we must pray and act. Prayer does not cancel responsibility—it prepares us for it and enables us to do it not substitute it.

3. Faith and Boldness: When he appeared before the king, Nehemiah prayed silently (Nehemiah 2:4), he knew what he was believing God for to bring the desired vision into reality. You must know what is needed in actualizing God's divine intention. He knew the exact help he needed. From the timeline and letters required for safe conduct and materials for building. What are you believing God for? Hope it's not just vague. He was bold and strategic—taking steps of faith while still trusting God. The Bible says "*the gracious hand of my God was upon me*", meaning God was working, but

Nehemiah was also moving in alignment with God's work. Men who will do great things for God must believe and be audacious. He was not afraid to ask the King when the opportunity was given, fear kills before death comes. BE AUDACIOUS!

4. Organization and Delegation: Nehemiah was a skilled organizer. He assigned specific tasks to specific groups (Nehemiah 3), recognizing and naming leaders. He gave people ownership and identity in the work—this wasn't mechanical labor; it was communal rebuilding. Delegation was wise and well-detailed. Nehemiah's vision was not just spiritual—it was well organized and clearly executed. After assessing the situation, he carefully evaluated the personnel available and even handled the unglamorous paperwork. Each group was assigned a specific area and responsibility. He gave recognition to leaders by naming them and noting their work. This gave them value—it showed that they were more than just cogs in a machine. He delegated wisely: *"I put my brother Hanani, along with Hananiah, commander of the citadel, in charge..."* (Nehemiah 7).

5. Defense and Discernment

When threats arose (chapter 4), Nehemiah responded with both prayer and practical defense: *"But we prayed to our God and posted a guard..."* Nehemiah 4:9

This is the confluence of divine dependence and human responsibility. He stationed families with weapons, ensuring they were both spiritually and physically equipped. He didn't say, *"We prayed, so no need for a guard."* He said, *"We prayed—and we posted a guard."* In verse 13, he said: *"Therefore I stationed*

some of the people behind the lowest points of the wall...with swords, spears, and bows.” He also said in verse 14: “Don’t be afraid of them. Remember the Lord, who is great and awesome, and fight for your families.”

He wasn’t just speaking words of faith—he was equipping the people for battle. From that day on, half worked while the other half held weapons. There was a balance of offensive and defensive strategy, always alert, always ready. Some carried materials with one hand and held weapons with the other. Others were assigned to sound the trumpet in times of danger so people could gather and fight. He was spiritual but realistic.

Nehemiah’s motto was: *“Our God will fight for us.”* But they also fought. They didn’t relax. The Bible records that Nehemiah and his men didn’t even take off their clothes—they were that committed and prepared for the work.

In just 52 days, the wall was completed. *“When all our enemies heard about this, all the surrounding nations were afraid... because they realized this work had been done with the help of our God.” - Nehemiah 6:15.* This shows that God was glorified, but also that the people worked diligently. God gave success but men showed grit.

6. Encouragement and Resilience: Nehemiah was not only a leader in action but in spirit. He spoke words of courage in Nehemiah 4:14: *“Don’t be afraid... Remember the Lord, who is great and awesome, and fight for your families...”*. He stirred faith in the people, reminding them of God’s greatness while urging them to press on. Men who do great things for God have their mouth full of faith, Possibilities and prophetic words that sets men in motion.

The right words create the right environment for God to move, faith filled words. God's greatness in a man's heart leads to such a glorying in God's ability and supremacy.

7. Completion and Glory to God: Despite opposition, the work was completed in just 52 days (Nehemiah 6:15). The success was attributed to God: *"...they realized that this work had been done with the help of our God."* (Nehemiah 6:16). Nehemiah didn't take the credit. Though he planned, organized, and worked, he gave the glory to God.

Nehemiah teaches us that prayer and action go hand in hand. Vision must be matched with strategy. Leadership involves spiritual depth, emotional resilience, practical planning, and faithful stewardship. We must not use spirituality as an excuse for inactivity. Instead, we pray, plan, act, and trust God all the way.

New Testament Evidence of the confluence of Human and Divine Elements

A. Divine Elements

1. What Christ Has Done (The Objective Work of Christ): The first element is what Christ has already done—the objective work of Christ. Romans 5:8 says, *"But God shows his love for us in that while we were still sinners, Christ died FOR us."* This speaks of His death as something done apart from us, something He accomplished for our sake. His substitute death: He died FOR

ME, Hallelujah! I ought to die, he died in my place. Barrabas was freed, Christ was crucified. Amazing love!

Romans 4:25 also says: *"He was delivered up FOR our trespasses and raised for our justification."* This shows both His atoning death and resurrection—His redemptive work for us. There is a dimension of Christ for us—His ATONEMENT. He died for our sins to justify us, declaring us righteous before God (cf. 2 Corinthians 5:21). Atonement means we are now made one with God through the sacrifice of Christ.

Romans 5:9–10 states, *"Since, therefore, we have now been justified by his blood, much more shall we be saved by him from the wrath of God... we were reconciled to God by the death of his Son."* This is PROPITIATION —the turning away of divine wrath—and RECONCILIATION —restoration of relationship.

Ephesians 1:7 says, *"In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace."* REDEMPTION means we were purchased back. 1 Peter 1:18–19 confirms, *"You were ransomed... with the precious blood of Christ."* We were once captives to sin and darkness (cf. Colossians 1:13–14), but Jesus paid the ransom to deliver us. We now have justification, forgiveness, and peace with God (cf. Romans 5:1). We must know and rejoice in what He has done for us without us.

2. Our Identification with Christ: The second element is our identification with Christ. He is not just for us, but we are now in Him, and He is in us.

Romans 6:3–5 teaches, *"Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death?... we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his."* This union means we are participants in His death, burial, resurrection, and ascension through God's power! We share in his death inclusively. Our old life of sin and failure died! Your old habits, addictions, evil dominated thoughts died with Him. God planned and die that.

Galatians 2:20 declares, *"I have been crucified with Christ. It is no longer I who live, but Christ who lives in me..."* Ephesians 2:4–6 says we were *"made alive together with Christ... raised us up with Him and seated us with Him in the heavenly places in Christ Jesus."* You are now alive to God, awaken to the divine, raised from sin dominated life to a life of power and victory. Now to the realm of authority far above Satanic hosts.

This is the foundation of new creation realities (cf. 2 Corinthians 5:17): *"If anyone is in Christ, he is a new creation..."* We are no longer who we used to be, we are now IN CHRIST. 1 Corinthians 1:30 says, *"And because of Him you are in Christ Jesus, who became to us wisdom from God, righteousness and sanctification and redemption."* This is God's doing, it is OF HIM i.e. of God the Father through His operation not by you.

Colossians 2:12 "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."

We are adopted into God's family (cf. Romans 8:14–17, Galatians 4:4–7). Now we are sons of God—heirs and co-heirs with Christ. We have his nature,

we have access to Him as our Father! **We are sanctified positionally** (cf. Hebrews 10:10, 1 Corinthians 6:11), set apart as holy in identity, because we are in Christ. So, we are holy through Christ. This is about our being, not first our behavior. It is what God has done for you. Paul's prayer in Ephesians 1:17–18 was that *“the eyes of our hearts may be enlightened”* to know the hope of His calling and the riches of His inheritance in the saints.

We've been blessed with every spiritual blessing in Christ (Ephesians 1:3). We are His workmanship (Ephesians 2:10), His masterpiece—the finest expression of His grace, His divine genius and creativity.

3. The Power of God at Work in Us: Paul didn't just write about our union with Christ, he also emphasized life in the Spirit. *Ephesians 1:19 AMP: “and [so that you will begin to know] what the immeasurable and unlimited and surpassing greatness of His [active, spiritual] power is in us who believe. These are in accordance with the working of His mighty strength”* There is a power working POWER working in and through us (Ephesians 3:20).

Romans 8:9 says, *“Anyone who does not have the Spirit of Christ does not belong to him.”* So Christ in us means the Spirit of God dwells in us (Romans 8:10). Philippians 2:13 says, *“It is God who works in you both to will and to work for His good pleasure.”* Because of this, we work out our salvation (Philippians 2:12)—not to earn it, but to express it. God works now in and through us, we are His dwelling place, through us he reaches the world.

We are not only God's workmanship (Ephesians 2:10)—we are also His workshop, where He continues to work and manifest His glory. He works in us to help us be more and more like Christ in our conduct. We call this progressive sanctification—Christ being formed in us (Galatians 5:22). The Holy Spirit indwells us (Romans 8:11), prays through us (Romans 8:26–27), and guides us (John 16:13, Romans 8:14). We are now opened to divine leading and Promptings. He empowers us with charisma—gifts of grace for Christ mission on the earth(cf. 1 Corinthians 12). ***This is the victorious, Spirit-empowered life—Christ living through us.***

Galatians 2:20 summarizes it: I have been crucified with Christ and I no longer live, but Christ lives in me. The life I now live in the body, I live by faith in the Son of God, who loved me and gave himself for me.

- He gave himself for me through his love
- I died with Him when he died and my old life is gone
- He now lives in me expressing Himself

We move from: Christ for us (atonement), Christ in us (identity), Christ through us (expression). This is the full scope of God's redemptive plan—Father sent the Son (John 3:16), the Son accomplished redemption (John 19:30), and now the Spirit applies that redemption (Titus 3:5–6).

Christ for us—redemption accomplished.

Christ in us—identity established.

Christ through us—power expressed.

The Holy Spirit brings us into this triumphant life, where we see ourselves as God sees us, relate rightly with God, and represent Christ to the world. This is heaven's provision for life and victory.

"You are experiencing the personal, empowering, transforming presence of the living God within you, for life and mission. It's not simply "having gifts" or "feeling emotional" —being Spirit-filled is being possessed by the life of God to become like Christ and to carry out God's mission on the earth." - Gordon Fee

In Addition:

4. The Gifts of Christ: In addition to the gifts of the Spirit, God has given specific gifts to the Church through the ministry of Christ. These gifts are the apostles, prophets, evangelists, pastors, and teachers (Ephesians 4:11). These individuals are gifted by Christ to build and equip the saints for the work of ministry, providing guidance, protection, and instruction. They are part of God's divine provision for the maturing of the Church.

5. The Body of Christ: God has also provided the Church as a gift. Believers are part of a larger community that works together for the advancement of God's kingdom. We are gifts to each other, meant to build one another up and encourage each other in the faith (1 Corinthians 12:12-27).

There Is a Response in Faith, Our Partnership

We know there's a response to what Christ has done—and that response is faith. Faith is the foundation through which we begin to see the realities of Christ's work manifest in our lives. But it is not passive. Faith produces corresponding actions. See James 2:17-18 *"Faith by itself, if it does not have works, is dead."*

Romans 6 lays the groundwork for this. After revealing our identification with Christ—our death, burial, and resurrection in Him—it calls us to reckon ourselves dead to sin and alive to God (Romans 6:11). The word reckon comes from the realm of accounting—it means to count, to record, to register as true. So, we are called to reckon ourselves dead to sin, just as Christ died, and alive to God, just as He lives. But it doesn't end there.

Paul says, *"Let not sin therefore reign in your mortal body, that you should obey it in the lusts thereof."* (Romans 6:12). That's a command, showing our responsibility. Then he adds, *"Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God..."* (Romans 6:13). This is the language of consecration. If I truly believe I am free through the work of Christ, then I must act on it—I must yield to the Spirit.

By Romans 8, Paul speaks of being led by the Spirit of God—a mark of the sons of God (Romans 8:14). We are sons, and the Spirit now moves within us. Paul urges us to mortify the deeds of the body by the Spirit (Romans 8:13). That's our responsibility too.

But what does it mean to mortify if we are already dead?

It means that the Holy Spirit brings what Christ has accomplished into our daily consciousness and experience. Though the work is finished, the Spirit helps us apply that reality (Galatians 5:16 – *“Walk in the Spirit, and you shall not fulfill the lust of the flesh.”*). So when thoughts of lust, anger, or wrong attitudes come, I don’t just say, *“Christ died for this.”* I act by the Spirit to overcome. I yield to Him. I move with Him. I walk in the Spirit.

Peter echoes this in 2 Peter 1. He says, *“His divine power has given unto us all things that pertain unto life and godliness...”* (2 Peter 1:3). How? *“Through the knowledge of Him...”* As we grow in the knowledge of God, we become aware of what He has already given. These are communicated to us through exceeding great and precious promises (2 Peter 1:4). And by these promises, Peter says, we partake of the divine nature.

So what is our part?

Peter continues, *“And beside this, giving all diligence, add to your faith virtue...”* (2 Peter 1:5). That phrase *“add to”* comes from the Greek word *chorēgeō*, related to leading a choir—bringing different voices into harmony. So, through faith, we are to bring the symphony of Christ’s nature into expression. That’s consecration. That’s growth. That’s action.

Then he says, *“Give diligence to make your calling and election sure: for if ye do these things, ye shall never fall.”* (2 Peter 1:10). There’s assurance in obedience. There’s victory in walking out the Word.

Back in Romans 6, Paul speaks of a form of doctrine that has delivered us (Romans 6:17 – *“Ye have obeyed from the heart that form of doctrine which was delivered you.”*). That doctrine was not just heard—it was obeyed from the heart. The truth must be received, understood, and acted upon (See Matthew 7:24 – *“Whoever hears these sayings of Mine and does them...”*).

Philippians 2 sums it up perfectly: *“Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure.”* (Philippians 2:12-13). It's like walking on a treadmill. The belt moves—that's God working in us. But you must walk—you must move with Him. God energizes; we respond. God works in; we work out.

Think of it like walking on a treadmill.

A treadmill is a piece of exercise equipment with a moving belt that allows you to walk, jog, or run in place. You don't have to push the belt yourself—it moves on its own, powered by electricity. But even though the belt is moving, you won't go anywhere or benefit from it unless you walk or run on it. If you just stand still, nothing happens or you fall. The machine is doing its part, but you must step on and move with it. This is how the Christian life works.

God powers in us is like the treadmill—He energizes you from within. He puts God's kind desire in your heart (to will) I.e. right imaginations, right impulses and feelings. Not only that, he then gives you the ability to act on it (to do) i.e., ability to perform. But you must walk. You must respond. You must yield. You must work out what He is working in. We must step into the

flow. The treadmill won't carry you forward unless your feet start moving. In the same way, God's power won't manifest in your life you act on God's empowering indwelling.

It's co-laboring with God. It's grace working through a man. As Paul said in 1 Corinthians 15:10, *"I labored more abundantly than they all, yet not I, but the grace of God which was with me."* So yes—God is at work in you. Now step onto the treadmill of God's flow and power. Move with Him. Walk in what He has already supplied and supplying by the Spirit. That's what it means to act the miracle. So act the miracle. Produce God's power! If God is at work in you, let that power show in your actions. Let the Word find expression in your daily life. Walk in it. Speak it. Yield to it. Obey it (Colossians 3:16 – *"Let the word of Christ dwell in you richly..."*).

Mark 16 captures this divine partnership. Jesus said, *"And these signs shall follow them that believe..."* (Mark 16:17). And then Scripture records, *"They went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following."* (Mark 16:20). As they went, God worked. As they preached, God confirmed. As they stepped out, God stepped in. God's working was seen when they walked. In case nothing is working, ask am I moving on God's treadmill?

This is the way of faith. Faith responds. Faith acts. Faith yields. Faith walks. Hebrews 11:8 – *"By faith Abraham... obeyed and went..."* So now—act the Word. This is the framework of the New Testament. The New Testament constantly intertwines these three aspects e.g. Ephesians 1–3 presents what

Christ has done and who we are, then Ephesians 4–6 moves into walking it out by the Spirit.

A Guide on Grit and Grace from 2 Timothy

So, this is a guide on Grit and Grace as revealed in the book of 2 Timothy. The book shows us the confluence of the divine and human elements—the Grit and the Grace. These two must come together to form a bold and effective ministry.

Take 2 Timothy 1:6, for example: “*Stir up the gift of God...*” The phrase “*stir up*” reveals the human element—Timothy has a responsibility. But “*the gift of God*” shows the divine element. God gives the gift, but Timothy must fan it into flame. That’s the cooperation—if he’s going to walk in power and have an effective ministry, he must bring both together. God has given what he needs, but he must act. Then verse 7 says: “*For God has not given us a spirit of fear, but of power and of love and of a sound mind.*” Again, we see the divine provision. God has given power, love, and soundness of mind—it’s all there. So, push! Don’t back down in fear.

In verses 8–9, Paul charges Timothy not to be ashamed of the testimony of the Lord or of Paul, His prisoner. He says to “*share in suffering for the gospel by the power of God.*” Did you catch that? The power of God is how Timothy will endure. Boldness comes not from willpower but from God’s power. Then in verses 13–14, Paul says: “*Hold fast the pattern of sound words...*”—that’s Timothy’s responsibility. But then: “*Guard the good deposit through the Holy*

Spirit who dwells in us.” The Spirit partners with us to protect the sacred things entrusted to us.

2 Timothy 2:1 *“You, therefore, my son, be strong in the grace that is in Christ Jesus.”*

The Greek verb there is *endunamóō*, which carries the idea of “*empower yourself*,” “*be infused*,” “*put it on*.” There is grace in Christ Jesus—and we are in Him. So, be strong in what you already have. Activate it. Work it out.

Then Paul outlines what a grace-empowered life and ministry looks like:

- Training others—commit what you’ve learned to faithful people (2:2).
- Endurance—endure hardship like a soldier (2:3).
- Focus—don’t entangle yourself with civilian affairs (2:4).
- Discipline—strive lawfully like an athlete (2:5).
- Diligence—labour like a farmer (2:6).

All these are portraits of the grace-empowered minister.

In 2 Timothy 2:7, he says: *“Consider what I say, and may the Lord give you understanding in all things.”* This shows that divine insight is available—but it comes through intentional consideration, meditation, and study. So, if I don’t think, reflect, or meditate on God’s Word, I will lack spiritual understanding. This is why young ministers must be readers, thinkers, and students of the Word.

From verse 14 onward, Paul tells Timothy to *“Remind them of these things...”* Again, this is grace at work. Then in verse 15: *“Be diligent to present yourself approved to God...”*—that’s the call to diligence. He must shun vain babblings (v.16), purge himself from defilement (v.21), flee youthful lusts (v.22), avoid foolish and ignorant disputes (v.23), and discern the times—*“But know this, that in the last days perilous times will come”* (3:1). That’s both personal purity and contextual awareness.

In a godless society, he’s told: *“Continue in the things which you have learned and been assured of...”* (3:14), and then in 4:2: *“Preach the word! Be ready in season and out of season...”* Even when people reject sound doctrine, keep preaching! Be alert, be diligent, fulfill your ministry (4:5).

But here’s the big point: everything he’s called to do is grace-enabled:

Paul begins the letter with: *“Grace, mercy, and peace from God the Father and Christ Jesus our Lord”* (1:2), and ends it with: *“The Lord Jesus Christ be with your spirit. Grace be with you. Amen”* (4:22).

Every instruction—study, shun, flee, preach, continue—is backed by divine empowerment. The New testament instructions are *“words of grace”*, it contains inherent ability to build you up and strengthen your ministry (cf. Acts 20:32). Those instructions given to Timothy are to be understood to be only carried out as he allows grace, God’s divine influence over his heart to see it done. So again, we see the confluence: the divine gift and the human response. Grit and Grace. God’s supply and our diligence. This is how ministry works.

Grit and Grace in the life and ministry of a General: A Brief Biography of William's Booth

Even though he had attended this church for two years, William was still a “*spectator*.” His Anglican background made him appreciate the Methodist preaching and singing he was now a part of. He had stepped out of ordinary liturgy into lively worship. Yet, he only saw the light from afar—he never allowed it to enter him. He enjoyed the free-flowing atmosphere, the lively singing, and the preaching, but he had never truly settled the matter of the state of his own soul.

One late night in 1844, fifteen-year-old William Booth strolled into a Bible class. The teacher, Henry Carey, opened with the words, “*A soul dies every minute*.” For some reason, those words penetrated deep into William’s heart. What if he died? Where would his soul go? Did he truly belong to Jesus Christ, or was he going to spend the rest of his life dabbling around the edges of Christianity? As William pondered these questions, a thought rushed through his mind: “*God shall have all there is of William Booth*.” He later described that moment, saying, “*I wanted to be right with God, I wanted to be right in myself, I wanted a life spent in putting other people right*.” He went into the chapel a sinner, but came out a general in the making.

Early Life and the Founding of The Salvation Army

William Booth, the founder of The Salvation Army, was born on the 10th of April, 1829, in Notintone, Nottingham, England. He was a true embodiment

of the confluence of grit and grace. William grew up in intense poverty, which shaped his passion for reaching out to the poor and marginalized. His father, Samuel Booth, was obsessed with becoming rich at any cost but ended up dying in poverty. Because of his father's failures, William was forced to work as an apprentice in a pawnshop. He hated the work, but since he was under his father's authority, he had no choice.

A pawnshop is a place where people bring valuable items (like jewelry, electronics, or instruments) and receive a loan in exchange. The item is kept as collateral until the loan is repaid, usually with interest. If not repaid, the item is sold. Most people never manage to pay back the loans and become victims of perpetual poverty.

When William walked past pawnshops, he saw more than businesses—he saw poverty and desperation. In 19th-century England, many poor families relied on pawnshops just to survive—pawning their belongings on Monday and hoping to redeem them by payday. His experiences walking through London's poorest areas—slums lined with pawnshops, gin palaces, and overcrowded housing—deeply affected him and inspired him to write "In Darkest England and the Way Out" in 1890.

The title echoed Henry Morton Stanley's famous book "*In Darkest Africa*." Stanley wrote about the darkness in Africa, but Booth argued that the moral and physical degradation in England's cities was just as dark—only it was happening in the heart of a so-called civilized nation.

His Ministry Journey

Booth's burden for the poor and unsaved soon made it difficult for him to remain within conventional church walls. At the beginning of his ministry, he joined a group called The Christian Mission, founded by a friend named Bill Sansom's, who later died from a disease referred to then as "consumption." The mission was made up of young boys, mostly teenagers, who would go into the slums and preach to the poor. Many people got saved, but they faced a major challenge—there was no place to take them afterward for discipleship or support.

After the original leader died, William took over. He was so passionate and then led a major alcoholic and notorious man named Besom Jack to Christ, who, through him, some other people got saved. As the weeks went by, other men in the slums were so shocked by the changes in Besom Jack that they too stopped to listen to William preach. Soon they found themselves kneeling on the hard cobblestones to ask God's forgiveness. This posed more problem:

In his biography it was said that: *"All of this presented William with a problem, one he had never really anticipated. What should The Mission do with all of the converts? Many of them did not know how to read, and they had little idea of how to go about living a Christian life. William urged them to attend church and Bible study, but they were reluctant to do so. "We don't have anything to wear 'cept what we got on," Besom Jack's wife told William. "And there ain't nobody wants us to show up on Sunday lookin' like this—or smellin' like it either," she cackled."*

William's insisted they went to Church but the Methodist church he was attending at the time rejected these people and made it clear that they would not back his efforts to reach such people because as they said, *"they were stinking and poorly dressed"*. They couldn't welcome poor people. They challenged him never to bring those new converts to church again. Eventually, William himself walked out. His biographer said: *"With that William stood up and walked out. He kept walking for most of the afternoon, in fact. At first he was angry with what the deacons and the Reverend Dunn had said to him, but then he began to understand the enormity of what he had asked them all to do. Because he worked in a pawnshop, William was used to seeing the outcasts of society—women carrying smelly children on their hips, men with whiskey heavy on their breath, barely able to prop themselves up at the counter, and young boys who needed to be watched every moment to prevent them from stealing items from the shop. These were William's people, but he had to admit they were not everyone else's people. Somehow he would have to find a way to break down the barriers that existed between them and the rest of society. Today had been his first attempt, and although it had not gone well, he promised himself he would not give up. Somehow there had to be a way not only to reach the poorest of the poor but also to help them out of their poverty."*

Yes, he later found that way! He had a strong desire for full-time ministry but couldn't find a place that welcomed his unconventional methods. He also couldn't get a theological training. He lost his first job in Nottingham and had to move to London for greener pasture. Though he disliked pawnshop work, he accepted it again as the only offer that presented itself.

Later, he met a man named Edward J. Rabbits, who offered to pay him 20 shillings a week if he would go into full-time ministry, at least for three months because the man saw that he was gifted. Eventually, the man stopped paying him because of some theological disagreement. And that was how William Booth stepped fully into the ministry. His conversation with Mr Rabbit was like this: Mr. Rabbits said *"I believe you have a gift, and I want you to use it. Leave the pawnbroking business, and I will supply you with twenty shillings a week, for the first three months at least."*

At this point he was engaged to Catherine who he later married. Catherine Mumford, a woman he met during that same period through Mr Rabbits. She was deeply spiritually minded and became his partner in life and ministry. They couldn't get marry until after 3 years when William got a stable income to take care of the family.

Dr. Cooke, principal of the theological college William went gave him an unprecedented offer. He proposed that William become the superintendent of the New Connexion's London circuit, though he made a compromise to be the deputy superintendent. Dr. Cooke accepted the compromise and even offered to allow William to marry right away. William and Catherine were of course overjoyed with this development, and they immediately set their wedding date for June 16, 1855.. They were married in a small ceremony at Stockwell New Chapel, near William's school. It was said that: *"William had plenty to do inside the church, but it was the people outside, the people who never dreamed of setting a foot inside a church, who really concerned him. As he looked out his study window, William would ask himself, In how many of those gray,*

dreary homes is the name of Christ ever mentioned? What am I doing here in a chapel filled with Christians who are eager to learn about God when I could be out there bringing the message to those who do not want to hear it? Despite his desire to be himself he would not give up. Somehow there had to be a way not only to reach the poorest of the poor but also to help them out of their poverty."

They also struggled with the style of those traditional churches because of their revival-style preaching and Catherine's role as a woman who also preached—a rarity in those days. Catherine was a woman who believed she was called to preach like her husband. On an occasion she stepped on the pulpit to say this: *"I dare say many of you have been looking at me as a very devoted woman, but I have disobeyed God. I have made a promise to God that I will obey Him from now on, and it was His Holy Spirit who urged me to stand up and speak to you all. I, like my husband, have been called to preach the gospel from the pulpit, and I am ready to do that, even if it means that I look like a fool—at least I shall be a fool for Christ."*

The couple worked together for a while until the Church could not cope with their approach of revival meetings outside of the church walls and the women ministry pattern. They had to go without support and they faced many hardships. At one point, they had four children, no stable income, and no open doors. Eventually, they moved back to London, took up jobs at some points, and continued to pursue open doors for preaching. Though the opportunities were few, the vision and passion in William Booth never died. He went to His people, in the darkest part, in the slums, among the addicts, pickpockets, among the prostitutes, the poorest of the poor. Then later he

met some people who decided support him as he had found his destiny. During that period, the biographer said: *"William burst into the house and swept Catherine into a hug. 'I have found my destiny!' he shouted. 'I have found a place where there is so much human misery in such a small space that there is a lifetime's worth of work there for me! Why go farther afield for audiences when they lie at our doorstep? Oh, Catherine, this takes me back to the days when I was an apprentice by day and a preacher by night. Now I see I was never meant to preach inside a church. Where's the challenge in that? It's only in keeping the congregation awake. But the people I preached to today were awake. True, they were fidgeting, heckling, spitting, and arguing—but they were awake!'"*

In 1865, he founded The Christian Mission, which would later become The Salvation Army in 1878. He envisioned a movement that didn't just speak to the poor but actively served them, meeting their spiritual, physical, and social needs. He wanted to preach the gospel to those who had never set foot in a church, taking God's message to the streets, to the brothels, the alleyways, and the bars, where most other churches feared to tread.

Strategy and Action in His Ministry

One of the most revolutionary aspects of William Booth's ministry was his strategic use of modern tools and methods to spread the gospel. Booth saw himself not just as a preacher but as a strategist, a leader who needed to leverage every available resource to reach the lost. His innovative methods were initially met with skepticism, but they eventually became iconic and

central to the movement's success. Because of the environment that he was, the revival meetings added more activities: *"By now the revival meetings had branched out to include many other activities that William saw as essential to getting men and women out of abject poverty. These activities included evening classes in reading and writing, mothers' meetings, religious tract discussion groups, temperance rallies, and soup kitchens. William intended to reach the whole person and help pull him or her up from whatever depths the person had sunk to."*

He was a doing man. He preached a message on the new year eve of 1869 titled: *"What are you going to do in 1869?"* He was personally challenged with this message when he was at a crossroad in his life. The biographer said *"William realized that the great test of character is doing. God, the church, and society at large all estimate a man not according to his sayings, feelings, or desires but according to the things he does. William knew he needed to be free to do whatever God showed him to do, without caring what Henry Reed or anyone else would say."* He was a man of action. He once said: *I am not waiting for a move of God; I am a move of God!"*

Let's look at his Strategies and Actions:

1. Open-Air Preaching: Booth and his followers took to the streets, preaching in open-air meetings, a practice that was highly unconventional at the time. This gave them the ability to reach the unchurched—those who never set foot in a traditional church. These services were often hostile environments, with members of the public throwing insults, stones, and

other objects. Yet, Booth persisted, knowing that with God's help and steadfastness he would overcome any challenge.

2. Salvation Army Bands: Understanding the power of music, Booth established musical bands as a core part of his ministry. These bands would march through the streets, playing hymns and inviting people to join the movement. The use of brass bands was not just for evangelism but also as a form of public witness. Booth recognized that music had the power to attract people and change hearts. These bands became a hallmark of The Salvation Army, drawing attention and sparking conversations about faith.

3. The Army Structure: Booth established a military-style hierarchy for The Salvation Army, including officers, soldiers, and corps (churches). This unique structure reflected his commitment to disciplined action and service, providing an effective framework for the rapid growth of the movement. Booth knew that to accomplish such an ambitious mission, strong leadership and organization were essential.

4. Practical Ministries: Booth didn't just preach; he acted. He started soup kitchens, shelters, and rehabilitation centers for the poor, the homeless, and those caught in addiction. The Salvation Army became known for its practical outreach, meeting both the physical and spiritual needs of the people. In doing so, Booth demonstrated that spirituality and practical service were not separate but complementary.

5. Women in Ministry: Booth was also ahead of his time in his empowerment of women within The Salvation Army. At a time when most

religious organizations restricted women's roles, Booth allowed women to serve as officers, preachers, and leaders within the organization. This radical inclusion of women in ministry not only gave them a platform to serve but also attracted many to the movement.

How It Shook the Times

William Booth's approach to ministry was radical for his time. At the end of the 19th century, England was still a nation where traditional, formal church services were the norm, and the poor were often excluded from mainstream religious life. Booth's actions and strategies shook the established church, and many reconsidered how they viewed evangelism, outreach, and social justice.

1. Controversy and Opposition: Booth faced fierce opposition from both the established church and the secular world. Many saw him as too radical, too unconventional. Some church leaders criticized him for disregarding tradition, while others saw his methods as a threat to the status quo. His focus on social issues, such as poverty and addiction, was seen as controversial by some religious authorities.

2. Impact on Society: However, the impact of Booth's work was undeniable. By the time of his death in 1912, The Salvation Army had become a global movement, operating in over 58 countries and reaching millions of people. His emphasis on holistic ministry—meeting the needs of the whole person—became a model for Christian ministry worldwide.

Reference: William Booth: Soup, Soap, and Salvation by Janet and Geoff Benge

GRIT AND GRACE: LIFE AND MINISTRY EVALUATION FORM

A Reflective and Actionable Response to Divine Provision and Human Participation

Name: _____

Date: _____

SECTION A: PERSONAL REFLECTION

1. What has the Lord impressed upon your heart through the message of this month's issue paper?

2. What mindset or habit must you embrace or put to death in you for this word to take root?

3. Where have you experienced grace in vain (1 Cor 15:10) — i.e., divine provision neglected by human passivity?

SECTION B: DEVOTION WITH DISCIPLINE

Describe your current rhythm of devotion:

☐ Strong and structured ☐ Occasional and reactive ☐ Non-existent

SMART Plan to Build a Devotional Life:

- **S (Specific):** I will spend 30 minutes in prayer and Bible reading every morning at 6:00 AM.
- **M (Measurable):** I will track this in a journal or calendar, marking each day I complete it.
- **A (Achievable):** I will start with 4 days a week and increase to 6 over time.
- **R (Relevant):** This will help me deepen my intimacy with God and discern His voice.
- **T (Time-bound):** I will do this consistently for 30 days and review at the end of the month.

Write your plan here:

SECTION C: PRAYER, POWER & PARTICIPATION

God gives power—but how are you partnering with that power?

- 1. Do you have a prayer focus beyond personal needs (e.g., nations, people, souls, the Church, the poor, the addicts etc)?
- 2. How have you channeled prayer into action (cf. Joshua advancing while Moses lifted the rod)?

Write a practical way you will turn prayer into strategy this month:

SECTION D: SPHERES OF KINGDOM RESPONSIBILITY

What has God put on your heart (a burden, a vision, a group, a calling)? Like Nehemiah, write one clear vision God has given you:

God has put in my heart to _____

Now build a SMART action plan to move from burden to building

SECTION E: GIFTS AND GRIT — FAN IT TO FLAME

1. What gift/opportunities/ open doors/ platforms (s) has God given you (spiritual, vocational, leadership, etc.)?

2. How will you ‘stir up’ (2 Tim 1:6) and activate this gift in the next 4 weeks?
SMART Plan

SECTION F: NEW TESTAMENT CONFLUENCE — PROVISION AND RESPONSE

By the grace of God I am what I am...yet I labored more abundantly - 1 Cor 15:10

GOD’S PROVISION: What Christ Has Done

- ☐ I believe Christ died for me (atonement, justification, redemption)
- ☐ I believe Christ lives in me (new identity, adoption, sanctification)
- ☐ I believe Christ works through me (gifts, mission, Spirit power)

How has this revelation changed your confidence or self-perception?

MY RESPONSE: Yielding to the Spirit

- ☐ I will intentionally walk in the Spirit (Gal 5:16)
- ☐ I will mortify the flesh by yielding (Rom 8:13)
- ☐ I will act the miracle — move with God's power (Mark 16:20)
- ☐ I will add to my faith diligence, virtue, knowledge... (2 Pet 1:5)

My Faith Response Action Plan:

What Word will I act on this week?

What aspect of Christ's finished work do I need to believe and walk in?

What area(s) of passivity must I confront with Spirit-led obedience?

SECTION G: MY PERSONAL CONFESSION & CONSECRATION

God shall have all there is of _____ *(Your name)*

Write your personal declaration or prayer in response to this call to grit and grace.

SECTION H: Lessons from William and Catherine Booth — A Model of Grit and Grace

1. What struck you most in the example of William Booth’s life and calling?

Consider his burden for the poor, his rejection by the institutional church, his vision for revival, and his practical strategies of action.

2. What can you learn from Booth’s statement: *"I am not waiting for a move of God. I am a move of God"*?

3. What did you learn from Catherine Booth's life and role in ministry? She once said: *"At least I shall be a fool for Christ."* She stepped up not in rebellion but in obedience — as a woman called and anointed to speak for Christ.

For Women: *If you're a woman, what part of your voice, calling, or fire have you hidden due to cultural fear or spiritual pressure? What step will you now take to speak, serve, lead, or preach if called?*

If you're a man, how will you support, affirm, and make room for the call of God upon your sisters/spouse in Christ?

5. How will the legacy of the Booths shape your response to the call of God in your generation? *Write a brief reflection or declaration: "Like the Booths, I will..."*

ABOUT THE YOUNG MINISTERS' FORUM

The Young Ministers' Forum (TYMF) is a parachurch movement committed to strengthening and equipping young ministers to fulfill God's purpose. Our goal is to inspire and train a new generation of Gospel-driven leaders who will actively advance the Great Commission in every sphere of influence. We provide mentorship, teaching, and fellowship to help young ministers navigate challenges such as distractions, ministry decadence, loneliness, and balancing life responsibilities.

Vision: "Strengthening and Equipping Young Ministers to Serve God's Purpose."

MISSION

Mentorship: We connect young ministers with experienced leaders who provide biblical teaching, practical ministry insights, and personal guidance to foster spiritual growth and effectiveness.

Training and Equipping: Through workshops, seminars, and structured training sessions, we enhance ministerial effectiveness, doctrinal understanding, and active ministerial engagement.

Fellowship and Camaraderie: TYMF provides a network for like-minded ministers to connect, share experiences, and strengthen one another in faith and ministry.

Resources and Support: We produce resources like tracts, booklets, ebooks, evangelistic and study materials for outreaches and strengthening local churches.

Personal and Spiritual Development: We emphasize character building, spiritual disciplines, and holistic growth, ensuring that ministers are well-grounded in faith and integrity.

Mission and World Evangelism: With a strong passion for evangelism and cross-cultural ministry, we encourage young ministers to embrace their calling to spread the Gospel globally.

TYMF invites young ministers seeking growth, mentorship, and alignment with God's purpose to join our community and benefit from its resources.